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EDITOR - Mr. B. ABDY COLLINS, C.I.E.

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Vol. XX

OCTOBER, 1941

No. 3

EDITORIAL NOTES

One of the most modern weapons in the armoury of the sceptic is "antecedent improbability." Dearly he loves to brandish it in the face of inconvenient facts. It has been blessed by distinguished and sympathetic authorities like Sir Oliver Lodge and Prof. C. D. Broad, and is considered in some quarters to be sufficient ground for rejecting conclusions which in any other sphere would seem incontrovertible. Recently, in a series of four articles in *Light* (June 26th, July 3rd, 10th and 17th) Major Alan Howgrave-Graham has dealt with this attitude of mind, for that is what it really is, in his usual trenchant and amusing style. He shows that this portentous phrase merely means that some phenomenon does not square with the scientific edifice which has been patiently built up on things which we can see, hear or feel or can deduce from that which we can see, hear, or feel. Such phenomena, it is said reasonably enough, require much stronger proof or more frequent repetition than those not inconsistent with the "laws of nature" before they can be accepted but, it is added, any hypothesis which might account for them as a manifestation of such facts, however apparently far-fetched and even ludicrous, is to be preferred, until it can be proved to be impossible. In other words, as Major Alan Howgrave Graham hints, "antecedent improbability" is merely another rather grandiose name for scientific prejudice, that conservative attitude of mind which has rejected often with scorn for longish periods some of the major discoveries of the world's greatest minds.

Major Howgrave Graham laughs at the tendency of the psychologists to try to explain phenomena by describing them in high flown language, and suggests that they should call the phenomenon generally known as "direct voice" pseudo-veridical autotelemorphic externalised vocalisations, phantasmagorical personifications of which are created by symbolic subliminal cerebration in the minds of sitters of a simple-minded type. Major Howgrave Graham is a master of sarcasm but his articles deserve careful consideration from those engaged in psychical research and we hope they will be republished in pamphlet form.

* * *

A little later (*Light*, July 31st), Dr. Wilfrid Garton suggested that the best way to deal with official science is to laugh at it "for the many childish absurdities it exhibits in its anxiety to find a plausible excuse for its narrow-minded attitude towards the evidence of the super-physical." In order to account "for its blind faith in its own infallibility," he quotes from Trotter's *Instincts of the Herd in Peace and War*. "As is well known, the resistance to a new idea is primarily a matter of prejudice—the development of intellectual objections, just or otherwise, being a secondary process, in spite of a common delusion to the contrary." Yet, as Dr. Garton points out, of the very small number of scientists who have carefully examined the evidence almost all admit that paranormal physical phenomena occur.

There might have been some excuse for the attitude of scientists in general in 1882 when the Society for Psychical Research was founded. There is none now.

* * *

In July last we happened to be in Edinburgh and took the opportunity to visit the Edinburgh Psychic College and to make the acquaintance of the Founder and President, Mrs. Miller, Mrs. Allan the Hon. Principal, the Secretary, Miss Mowat, and other members. The College has excellent rooms which it owes to its Founder and is a very live institution carrying out even in war-time a very full programme. We hope that this and other societies affiliated to the Institute will send us notes of their work for publication in the Journal.

We shall also be only too ready to publish accounts of research work and experiments carried out by any of the societies whose addresses are entered in our register.

* * *

It is good news to learn that the American and Boston Societies for Psychical Research have been amalgamated. Thus a split which occurred in 1925 has at last been healed. The American S.P.R. was founded in 1885 on the initiative of Sir William Barrett. Owing to a decline of interest the society in 1889 became affiliated to the English S.P.R. Dr. Richard Hodgson went from London in 1887 to carry out research work and continued in office till his death in 1905. The Society was then dissolved but a year later was revived as an independent institution under the guidance of Prof. James Hyslop. His work has left its mark on psychical research and on his death in 1920, his secretary, Dr. Walter Franklin Prince assumed charge. Unfortunately dissensions arose and in 1925 he resigned and founded a new society in Boston.

Here he did some valuable work. His publications on the Doris Case, on Psychometry and on Patience Worth are classics and these earned him the honour of the Presidentship of the English S.P.R. Since his death, the Boston Society has been carried on by a committee.

Meanwhile, J. Malcolm Bird had been appointed Research Officer by the parent society and took up research enthusiastically, devoting most of his attention to "Margery" Crandon. This caused dissension with the Boston Society where Dr. Prince took an opposite view, and eventually in the American Society itself.

The amalgamation of the two societies after a separation of sixteen years should give fresh impetus to American Psychical Research, which has always been characterised by enthusiasm, thoroughness and readiness to investigate all phenomena with an open mind.

* * *

We are fortunate in having secured from the Rev. C. Drayton Thomas a contribution on proxy sittings, a subject to which recently he has devoted much time. Some persons

consider that the success of a proxy sitting depends on the co-operation of a group on the other side. This is certainly true of Mr. Drayton Thomas' cases for the most part, but not he thinks invariably so. Miss Nea Walker too, seems to have had the assistance of Raymond Lodge and his group in her series (*The Bridge* and *Through a Stranger's Hand*), but there is no trace of any such help in *Beyond Normal Cognition*, by Dr. J. F. Thomas, whose proxy sittings with Mrs. Leonard and other well known mediums were strikingly successful. It is a little doubtful, however, how far Dr. Thomas' sittings can be strictly classified as proxy sittings. He had had personal sittings with Mrs. Leonard, at any rate, previously and had sent his proxy a bunch of keys, a notebook and other articles belonging to his late wife with whom he was anxious to get in touch. Dr. Osty would certainly have ascribed the success thus obtained as due to psychometry. It is doubtful, therefore, if there is any case of successful proxy sittings on record without either co-operation from a group on the other side or some personal or impersonal link to establish rapport.

* * *

The war has caused a crisis in the financial position of the Institute, which, as members already know, was never, even in peace time, in a flourishing condition.

After the outbreak of war, the annual subscription was reduced to the very low level of one guinea, in the hope that even those members who had to leave London would feel able to continue to support the work. This hope has in many cases not been realised, and the income from membership fees continues to decline.

Mrs. Dundas is still giving the use of the premises without payment of rent, but with the increase in income tax, and with the steadily mounting rates it is not probable that she will be able to continue this arrangement indefinitely. As no other funds are available, the Council has been compelled to authorise the expenditure of Mrs. Menck's legacy to meet current expenditure.

Mrs. Dundas deserves our grateful thanks for all she has done and is doing for the Institute. In order to economise

on salaries, she is now running the office herself, with the help of Mrs. Harrison as secretary. But she cannot be allowed to bear the burden alone, and we ask those of our readers who can afford it to come to her assistance by donation or increased subscription. The closing of Walton House and the dispersal of the Library would be a disaster, but unless further support is forthcoming, the end seems to be inevitable.

STATEMENT

The Council of the I.I.P.I. has endeavoured to keep two aspects of the work in constant view. First, research work, the effort to verify phenomena, to understand the conditions under which these are best obtained and to record the results. Particular attention was given to this in the pre-war period with valuable results. This phase is impossible at the moment, but will be resumed as soon as conditions improve. The second aspect is the training of the mediums on which all research work depends. Many of the older mediums have left London and may not return and, in view of post-war demands which may be very heavy, it is urgent that new workers who have potential psychic powers should be found now and assisted to full development. To this work the Institute has been giving serious attention during the last year with a good deal of success. This will be continued in the months to come and in this special effort the co-operation of all members who are in town or available is asked for. Their help is needed in bringing such promising mediums to the notice of the Institute, to assist with trial sittings, to form groups for the development of the sensitives and audiences at which these will demonstrate, so that their gifts may be exercised and their training completed satisfactorily. Without such help good mediums cannot become efficient public servants. The work may sometimes be humdrum but if we can realise the value of even two or three new fine mediums it is abundantly worth while. During this period of training the sensitives must be supported both morally and financially so that they do not lose heart and lose their gift, and all who have benefitted in the past by mediumship should seriously consider what support they can give at this stage. All research societies suffer from lack of mediums but few make the effort to train them, and so the public work remains ineffective. If each member would offer to double the present subscription till the termination of hostilities, or give a donation now, this valuable centre could still be maintained.

B.McK.

WHAT PROXY SITTINGS CAN PROVE

By the REV. C. DRAYTON THOMAS

Readers may recall that Miss Nea Walker's book, *The Bridge*, shows that a person speaking from the Other Life gave voluminous information of a highly evidential type through *many* sensitives and *many* different sitters. In her later book, *Through a Stranger's Hand*, we find that, with *the same* sensitive and sitter, numerous persons sent evidential messages to friends who had requested Miss Walker's help. There are also two books by the late Dr. F. H. Thomas of the American Society for Psychical Research, *Case Histories Bearing on Survival* and *Beyond Normal Cognition*, relating how his deceased wife transmitted good evidence of her identity through *many* sensitives and sitters at his request.

Proxy sittings have been a feature of my work with Mrs. Osborne Leonard. Strangers wrote asking if I would try to obtain information from deceased relatives on their behalf. In course of time I had some fifty such cases and in these the successes outnumbered the partial failures. Complete failure was rare, but the wide variation in degree of success forced on me the conviction that these unknown communicators had differed greatly in ability to overcome the difficulties inherent in transmitting through a sensitive under trance control. Force of character would seem to be the chief factor in success, especially when combined with intelligence in selection of incidents furnishing good evidence of identity. But besides this there is a subtle something which is perhaps best expressed by the word "harmony." This is not difficult to understand; for even we, in daily contact with our fellows are acutely conscious of this harmony or its absence. How is it that, when first introduced to a stranger, we know, feel, or sense, even before hearing him speak, that we can "get on" with him easily, or that we shall not find it easy to do so? Wherein does this harmony consist? Contributing factors, such as common interests, like education or age may operate, but these are not essential. Have we each a mental wave-length or vibratory tone? Whatever the solution may be, I am convinced that it is the key to success in communica-

tion from the Beyond. Not only does it assist when a sitter harmonises with the sensitive, but perhaps even more when the communicator harmonises with the Control. When sitter, medium, communicator and control can "click" (as Americans say) the conditions are most favourable to success.

For some years my proxy sittings were undertaken for bereaved persons. Later I wished to obtain conclusive evidence for sceptics because, like Thomas of Gospel story, my own confidence was deep rooted in facts of experience. Faith should rise above facts as do buildings above their foundations, but firm faith like sound buildings must have firm footing. Having found firm ground I am eager to show others that they may safely build thereon. I therefore welcomed the suggestion of Professor E. R. Dodds when he proposed that I might try to obtain messages from the deceased father of an acquaintance of his who was unknown to me. Prof. Dodds was prepared to act as intermediary throughout, thus excluding the supposed possibility of telepathy between the applicant and me. I was given the barest clues to the person required and not until the four sittings had been examined and verified was I allowed to see letters from the Mrs. Lewis whose late father was the desired communicator.

The result showed beyond question that a considerable amount of information about the deceased, his professional work and private interests, had been correctly forthcoming.

On studying the verifications supplied by Mrs. Lewis I was struck by the fact that this communicator had shown ability beyond the average. This was further confirmed when, at a latter date, I was able to examine a series of communications from her father which Mrs. Lewis had obtained personally some years previously. These also were evidentially strong, but this was not all; to my surprise I found that a dozen of the evidential items then given had been *repeated* in my sittings with Mrs. Leonard, whom Mrs. Lewis had never seen. Either these came from Mrs. Lewis's father, or they had in some inexplicable way been derived on both occasions from his daughter's mind. Could we decide which?

Material for this decision came later; for Mrs. Lewis asked if her father could say something about her recent visit to Ireland. I put the question at a sitting and he consented to do this. Among statements showing intimate knowledge of her doings while in Ireland he introduced certain information of personal interest to Mrs. Lewis, but of which she was at that time unaware. It was later found to be correct. Clearly that information had not originated in her mind. The only explanation covering the facts is that her father was indeed the communicator.

Our experiment now entered on a third stage. Mr. Lewis, who is a professor in one of our Universities, had been previously married and he now suggested that I might try for messages from his first wife. These were forthcoming during more sittings with Mrs. Leonard and when annotated by Prof. Lewis they showed that this communicator also had given incontrovertible evidence of her identity. Further, she had shown cognisance of her husband's recent activities. Yet in reviewing her effort as a whole it was easy to see that she had been definitely less successful than the previous communicator.

A full discussion of this three-fold experiment was published in the *Proceedings* of the Society for Psychical Research in July, 1939. Space permits but two examples from each communicator's evidence and I attach to each its explanatory note.

From Mrs. Lewis's father (annotations by Mrs. Lewis):—
Fedra, the Control, says:—

He would be interested in baths of some kind. Ah, he says I have got the right word, baths. He spells it BATHS. His daughter will understand. It is something not quite ordinary.

"Most interesting! Baths were always a matter of joke in our family—my father being very emphatic that water must not be wasted by our having too big baths or by leaving the tap dripping. It is difficult to explain how intimate a detail this seems. A year or two before his death my father broadcast in the Midland Children's Hour on "Water Supply" and his five children were delighted to hear on the air the

familiar admonitions about big, wasteful baths and dripping taps. I should add that, as Water Engineer in a city where the water consumption was very great and at times in excess of the supply, my father was very interested in baths, taps and all distribution fittings. He was a member of a committee which standardised the two latter, and persuaded his Water Committee to adopt these standardisations. He also advocated the installation in new houses of *small* baths."

Feda :

There is a John and Harry both with him. And Riss or it might be Reece, but sounds like Riss, and Francis. These are names of people who were connected with him or linked up with him in the past, connected with happy times in an active, busy home.

"This is a very curious passage taken in conjunction with 'happy times in an active, busy home.' Probably the happiest time of my father's life was in the four or five years before the Great War, when we, his five children, were all at school and the home was packed with our friends during the holidays. John, Harry and Francis could be three of these. Francis is certainly dead—I do not know about John and Harry. But the most interesting passage is, "It might be Reece, but it sounds like Riss." This carries me back to a family joke of these pre-war days. My eldest brother was at school at Shrewsbury and there conceived a kind of hero-worship for one of the sixth form boys whose name was Rees. He wrote home about him several times and always drew attention to the fact that the name was spelt "Rees" and not "Reece." In the holidays my sister and I used to tease him by singing, "Not Reece but Riss" until my father stopped us, explaining how sensitive a matter a young boy's hero-worship was. I think Rees was killed in the Great War. He was never at our house, but we had him carefully pointed out to us whenever we were at Shrewsbury. This Reece-Riss reference is quite characteristic of other sittings which I have had wherein have been made quaint little references to small matters that yet are important with reference to my father."

Evidence from the first Mrs. Lewis (annotated by Prof. Lewis) :—

Feda:—

The name Platt is a link with the old days, not important but connected with the time when she was on earth.

She mentions this because her husband has quite recently been reading something in which the name Platt figures very prominently, but no connection with the Platt of long ago.

“A Mr. Platt, known to her, was in College with me in 1910-13. Another Platt, not known to her, but known to me and a later student in the same College, which she knew well, has written a book on geological maps. I have been recently preparing lectures involving reference to that book.”

Feda:—

Something important happened about twenty years ago, a link with them both, it caused them to be together. Going back to a bridge, a good many years ago, in the evening, in April, the name William comes much in memory; a special time and circumstances that were important.

“Her marriage was in June, 1918, a date only fifteen months short of twenty years before this sitting. I proposed to my first wife on a bridge, on an April evening, twenty-five years ago. There were certain difficulties with her father which delayed her acceptance and the father's name was William.” (It will be noted that the above strings together five facts, all of which were closely connected with a single occasion, and all are recognised as correct.)

Shortly after the conclusion of the above I had two proxy cases which were made specially striking by the fact that they did *not* originate with relatives on earth but with their deceased friends. How then could I deliver such messages? Obviously the communicators must either give names and postal addresses or else cause their relatives to write to me. In each case the latter alternative was chosen, probably on account of the familiar difficulty of getting names correctly transmitted. These cases provide a further refutation of the far-fetched hypothesis that proxy messages can be attributed to minds on earth which, somehow or other, achieve telepathic touch with the sensitive.

At a Leonard sitting in October, 1938, my usual com-

municator inquired whether I had recently received a letter from a father about his son. As I replied in the negative some evidential messages were given which I was to forward when such letter arrived. That letter reached me a few days later. The writer, a Mr. Aitken, did not ask for a proxy sitting, but told me he had lost a son and wished my advice about mediums. With my reply I enclosed notes of the sitting and asked if they appeared to have been given by his son. He replied that they were convincing and explained why.

To any reader who thinks that those messages might have originated in the father's mind I would say: (1) That hypothesis would imply that Mrs. Leonard tapped Mr. Aitken's memory *before* either she or I knew of his existence, and, more incredible still, that she divined a hope in his mind that I might get messages from his son. But of this hope, Mr. Aitken tells me, he was not conscious until he was in the act of writing his letter, and that was some days *after the date of my sitting*. (2) In subsequent sittings this communicator mentioned facts which were quite unknown to his father but which were subsequently found to be correct. The deceased son however had known these facts.

At a Leonard sitting in March, 1939, I received a long message full of family references about an unknown person. It was prefaced with this request:—

"Keep look out for a letter asking you about a lady. Someone has written, or is about to write, asking if you can help about her. The one she expects to write to you is a man. She alludes to a connection, as if some rather close connection with churches in some way."

When I remarked that possibly no letter would reach me, I was told that the lady seemed satisfied about that and was "going to see what she could do."

Ten days later that letter arrived. It was from a Mr. Netherton who wrote that, having read one of my books, he wished to learn if I was the son of the Rev. Drayton Thomas whose church at Ramsgate he used to attend. As this letter mentioned the loss of his wife I forwarded notes of the sitting with my reply. On receiving his answer it was clear that the messages were from his wife. The "connection" mentioned was explained by Mr. Netherton informing

me that, like myself, he belonged to the Methodist Church in which he was a lay preacher and that during 1901-3 he and his wife had attended my father's church at Ramsgate where he would have sometimes seen me and known that I was his minister's son. I had however no recollection of them.

Mr. Netherton tells me that his wife was a firm believer in the possibility of communication with departed friends. It seems fairly clear therefore that, during the interval between giving her messages at my sitting and Mr. Netherton's writing to me, his wife had been impressing him to write. Had he not written he could not have received his wife's communication.

A more complete account of these two cases was published in the *Journal* of the Society for Psychical Research for October, 1939, and subsequent dates.

WE HAVE SEEN EVIL

By Rom Landau. (Faber & Faber, 7/6).

This book, written in an eloquent and convincing style, is really concerned with the origins of the war and hopes of a better world after the peace. Its author appears to have an intimate knowledge of the inner life of Germany and some acquaintance with Italy also. He insists on the reality of the Christian spirit in this country, defining Christianity as the teaching of Christ and criticising the failure of the churches to provide spiritual leadership. He considers Germany uncivilised and pagan at heart, and shows that all Germans at least acquiesce in Hitler's leadership and for the most part eagerly accept it.

Hitler, Mr. Landau says, is a medium and under the influence of the forces of Evil, which have always had ascendancy among the German peoples. This explains the rise to power of a man, insignificant and ill equipped himself, after a life of failure up to middle age.—B.A.C.

COMPLETE COLOUR PRESCRIPTION

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This booklet with 40 small pages continues the author's series of books on colour and its value not only for healing but for every condition of life. For asylums and prisons it is as important as for matrimonial harmony. There is no doubt something in these ideas which have their psychic interest, but it is possible to exaggerate the influence of colour on life and thought.—B.A.C.

A BIO-OCCULT SURVEY OF THE WORLD CRISIS

By MARYLA DE CHRAPOWICKI

As we glance at the world of to-day we seem to be standing in the centre of an immense battlefield stretching out from land to land; front lines no longer are reserved to territorial boundaries but everyone is a soldier fighting a desperate battle on the very doorsteps of his own house. Pondering over those facts we cannot fail to realize that this universal upheaval, despite all external appearances, basically is not a war of nations, not even a struggle of principles or ideas but the physical effect of a cause which, for some reason or other, has escaped our perception and which therefore should be analyzed with great care, using totally different methods of diagnosis from those which have been employed in the past.

We know, for example, that this struggle involves the whole of mankind whether one is directly concerned with it or not. Why should it be? Is it because everybody in some measure is responsible for it, and, if that is the case, in what way and to what extent? What is the remedy?

It is quite obvious that in order to answer these questions we must realize first of all what is the true relation of mankind to the world as a whole, approaching the problem not from a separatist point of view, as we generally do, but in a broad sense of "cosmic relationship." Such an approach will reveal at once that, cosmically, the composition and structure of the universe as well as that of man are but relative expressions of a great universal law, directing and controlling the whole process of human evolution whose aim and end presumably is the development of a perfect race of mankind.

Viewing the present world-conflict from this angle, we cannot fail to perceive that this universal crisis is basically a bio-chemical disturbance, a depolarization of the electro-magnetic web which makes up the substratum of all cosmic relations, affecting human behaviour as well as being itself affected by man. This reciprocal influence is due to the fact that man is essentially an electro-magnetic being, a

super-sensitive dynamo and psycho-physiological detector whose body is made up of the same elements as those which enter into the composition of the universe, and therefore all his reactions to outside influences must be basically of an atomistic character. Moreover this reciprocal affinity, linking man to his surrounding, is effected by way of a sympathetic resonance, acting in obedience to chemical laws and affecting not only individuals but everything contained within the solar system—giving thus a mass expression to a cumulative working of those laws.

This close relation existing between cosmic and human vibrations is perhaps more easily appreciated, when we realize that all physical bodies, whether organic or inorganic, emit minute electric discharges, surrounding the body with an electro-magnetic field of radiant energy, by some called "aura," which has been measured by various scientists and is known to extend to a distance of several feet or even yards around the body.

According to its quality each radiation follows a definite line of projection, travelling to various distances, the distance travelled representing a "mean free path of motion" along which any selected impulse can be propagated and transmitted from one body to another. This mean free path of motion builds up an invisible network or "radio-active structure" which may be compared to a Cosmic Nervous System, acting as a bridge for communication between tangible and tenuous states of matter and linking the human body to the cosmic organism.

We know, for example, that atmospheric and climatic conditions exert a definite influence upon the human organism. One often hears people complaining of a painful corn prognosticating the approach of rain or, rheumatism being worse with the change of weather, and yet how many of those people realize that the symptoms which they describe are due to atmospheric electricity producing chemical reactions in the elements which enter into its composition and by way of a sympathetic affinity affecting relative chemical substances in their own organism.

If, therefore, atmospheric and climatic conditions can affect the chemical structure of the human body then man

must in turn also affect in a similar way the chemical substances of his surroundings, and if, for instance, discordant vibrations are set up by human beings, these must upset the harmony and equilibrium of the elements composing the material of other bodies as well as that of the atmosphere.

Innumerable examples of cosmic cataclysms due to human thought-action have been known and recorded for ages. The Bible emphasizes these facts most forcibly in the story of the Flood, the destruction of Sodom and Gomorrah, etc., It is also a fact of common knowledge that some people can injure or even destroy plant life simply by touch or breathing. Omer Haleby Abou Otman, an Arabian occultist and physician, has described at length how a collective force of human hate, greed and extreme selfishness affects the vegetable kingdom, often dwarfing the growth of plants and producing even all sorts of blight.

Repeated disturbances of electro-magnetic currents may be compared to a gradual poisoning of the blood-stream which, in a human body, ultimately would develop such symptoms as tumors, abscesses, gangrene or any crisis whereby the accumulated poison tends to be expelled forcibly from the system in an attempt to re-establish normal balance and health. In the cosmic sphere the cumulative force of human thought and action may result in atmospheric disturbances, earthquakes, typhoons, floods, etc., or it may hit back at the source of projection bringing about some kind of social upheaval such as revolution, war, epidemic or any crisis which would tend to re-establish the disturbed ratio of human relations to life, involving individuals, nations and races proportionally to the causative impulse to which they have contributed.

This cosmic relationship linking mankind to the universe is a fact of great significance because it is on that basis alone that we can understand and appreciate why and how the present world's crisis is affecting humanity as a whole forcing it to re-adjust a disturbed polarity.

Bio-occult laws of action and reaction act instantaneously, incorporating in the act the fruition of a projected impulse, be it good or bad. Any infringement of those laws must therefore throw out of balance the atomic polarity of the

chemical super-structure of the universe and through that subtle process of depolarization, taking place within the subjective sphere of elements, a distorted groundwork begins to rise, producing ultimately critical and violent results on the objective plane of life.

To-day we have reached a stage in the history of mankind when ignorance is a crime which is punished severely. We have no right to grope in darkness, having at our disposal ways and means of obtaining all the treasures of knowledge and enlightenment. Yet, foolishly and deliberately we turn our back to Light, forgetting that the biological motion of the universe is basically heliocentric, our Sun being the guiding force of all creation. Constantly losing sight of the true value of things, we let ourselves be guided by selfishness and fear, moving along the lines of least resistance which must lead us finally to self-destruction.

Selfishness and fear, in one form or another, are the basic causes of man's downfall; they are the destructive factors hindering the normal progress of evolution and inspiration. They distort our vision on the path of opportunity; for, were it not for opportunity, in its various aspects, man would cease to advance. But opportunity means temptation; not temptation which results in a disintegration of one's own higher powers but temptation used as a driving power to create, construct and advance.

Man must learn to walk erect towards Light, incorporating into life the occult magic triad: Fatality, Will and Power. "Fatality, being the inevitable sequence of cause and effect in a determined order, Will the directing faculty of intelligence upholding personal liberty and synchronizing it with the necessity of things, and Power, the wise application of will which enlists fatality itself in the accomplishment of desires."

Man is a living dynamo; his thoughts, feelings and actions give rise to physico-chemical reactions of a most powerful character. When human impulses synchronize and converge, they produce energetic effects which either build or destroy, relatively to the projecting quality impressed upon them by the sender. Our life reflects the quality of light which controls our being. If, therefore, we wish to create fresh moulds for the shaping of life into perfect forms, we cannot put new

wine into old bottles but, first of all, we must make sure that our orientation to life is well balanced and that the radio-active field surrounding our being is one of clear and polarized Light.

SPIRITUAL HEALING THROUGH CHRISTIAN SCIENCE

By R. Colnett Wright. (Rider, 4/6.)

This little book really does explain quite clearly and briefly what Christian Science Healing is, and this is not so easy to find out as one might think. "The practitioner turns in thought to God, realising the truth about him. His perfect spiritual universe and the perfect spiritual man. This sets in motion spiritual law . . . the practitioner wipes out the belief of disease from his own consciousness and equally from that of his patient." To the outsider Christian Science appears to be a strange conglomeration of ideas, some of which depend on the literal inspiration of the Bible. Indeed some parts of Christian Science have an affinity for British Israelism and similar queer sects. However, the great thing about Christian Science Healing is that it works. Their cures are many and miraculous and quite comparable with those of W. T. Parish and other healers who adopt the spiritualist hypothesis. Broadly speaking their methods are very similar. Both types of healer use the power of the spirit. As Mr. Colnett Wright says, "It is not necessary to belong to the Christian Science Church. . . . Spiritual healing is growing very rapidly outside . . . the Christian Science Church as well as within." On several points spiritualists accept the Christian Science tenets, e.g., their rejection of the doctrine of Atone-ment. One question may well be asked, why is it that Christian Science is able to attract plenty of money for its work and spiritualism and psychical research cannot? Is it because the former appeals first and foremost and indeed all the time to man's spiritual nature?

B.A.C.

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MR. CRAWLEY'S QUOTA

By B. ABDY COLLINS

[In 1927, Mr. F. J. Crawley, Chief Constable of Newcastle, printed for private circulation a pamphlet entitled "Survival—My Quota." This pamphlet contains an account of some very interesting experiments, which deserve much wider publicity than they have yet attained. Mr. Crawley has now presented copies of his pamphlet to the International Institute of Psychic Investigation and to the other leading psychic societies in London. Those who wish to do so, can now read the original from which some extracts are here reproduced with comments.]

Mr. F. J. Crawley is well able to assess the value of evidence and to understand what builds up a case. His earliest police experiences were in the special branch at Scotland Yard and he has now forty years to his credit as a police officer. He was not easily convinced of the truth of survival but was fortunate in becoming a member of a private circle in which his wife and a friend, Mrs. Low, possessed mediumistic gifts of a high degree. He says "Some years ago the hand of my wife, who then knew little or nothing of spiritualism was moved to . . . automatic writing. It was then discovered to our great astonishment that the communicator declared himself to be our son, who died at birth some twenty years ago. Other spirit relatives and friends afterwards made themselves known. . . . It must be understood that the writing is not received by way of mental impression. My wife knows nothing of what is being recorded through her hand. She can during the operation read aloud or carry on a conversation with the head diverted. Possession is taken of the forearm by the operating entities, each entirely differing in form of grip. . . . Some writings have been compared with the communicators' writings when on earth and found to be identical."

Mrs. Low used the Ouija Board. "Messages were received by the indicator moving to the letters. . . . It was a condition that my mother always engaged Mrs. L. in earnest conversation with the head turned. Sometimes Mrs. L. was required to read aloud. She has been blindfolded; solid objects have repeatedly been placed between her and the board. Instead of the board, cardboard letters, frequently re-shuffled, have been placed under glass. Never once with all these tests did the messages cease to flow."

Normally the circle sat in or near Newcastle. The experiments which are recorded below were not deliberately planned. "In 1922, my wife left her home in the north of England on a visit to Gloucestershire. We did not arrange at her leaving that spirit friends should carry messages, but this idea ultimately developed, as will be seen from the correspondence." Mrs. Crawley stayed with a Mr. and Mrs. Joys, while Mr. Crawley lived at Sunderland and sat from time to time with Mrs. Low, his mother, Mrs. Crawley, senior (a widow), and his two daughters Dorothy and Gwen. In what follows Mr. C.=Mr. Crawley, Mrs. L.=Mrs. Low, Mother=Mrs. Crawley (senior), Emmie=Mrs. Crawley. The "communicators" were (1) *Ourio*, Mr. and Mrs. C's son who died at birth; (2) *Frank*, brother of Mr. C. died in 1918; (3) *Father C.*, Mr. C's father, died in 1883; (4) *Luther*, Mrs. C's brother; and (5) *Willie*, soldier son of Mrs. Low killed in France in 1918.

Reference to the pamphlet will show how the idea of using the communicators to take messages to and from Mrs. C. in Gloucestershire gradually developed. Here it is only possible to reproduce three of the episodes recorded, showing in parallel columns the communications received in Gloucestershire and Sunderland and the letters which passed regarding them.

Extract from letter from Mr. C. at Sunderland to Mrs. C. in Gloucestershire dated 21st September, 1922.

Last evening, Thursday, 20th September we had a visit at table conveying a message from you. I also sent a message back to you. When you write me give message sent by you also message received from me (via Luther.—F.J.C.) I will then forward you copy of our communications of last night. Send back this letter for filing.

Note. Letter posted Sunderland, 5 p.m., 21st September, 1922.

Extract from letter of Mrs. C. in Gloucestershire to Mr. C. in Sunderland dated 22nd September, 1922.

I am enclosing communications with fear and trembling, not that I doubt my loved ones, but there is some difficulty we do not understand. You must try and find out the laws or something

in the way of explanation. I am sure they will succeed in time, but they seem to muddle up things so in this way. I am not going to worry about it or I shall make myself ill, and we have enough evidence of survival.

Sunderland

The Communication of **20th September (7 p.m.)** not sent to Mrs. C. till after receipt of matter opposite.

LUTHER

Q. Will you take a message to Emmie?

A. Yes, be sharp.

Q. Here it is. "A message from Fred" "The dog Jim wants his mother badly."

A. I will try "Dog Jim wants his mother."

Communication of **22nd September, 1922, 6.30 p.m.**

Note by F.J.C.—Mrs. C.'s letter with her enclosed **communications was not despatched from Gloucestershire till 22nd September.**

LUTHER.

Fred, I delivered message to Emmie. I hope she believes it worth sending to her: strange message to transmit.

Q. Do you remember the message I sent.

A. I think so, something about a dog.

Q. Any further detail; name for instance.

A. Jimmy, got good mother.

Q. Did you deliver message to Emmie yourself or Ourio.

A. We tried to get my sister to understand it was a genuine message.

Gloucestershire

The communication enclosed by Mrs. C. dated **21st September, mid-day.**

LUTHER.

"Emmie I have to tell you about the dog Jimmie."

Q. He is not dead, is he, Luther?

A. "No. He is all right. I have to tell you he is all right."

Q. Are you sure this is right?

A. Yes, Emmie, I am sure.

Sunderland**Gloucestershire**

Q. Did she take it down?

A. Yes, but thought it not worth keeping.

Q. Was it by her writing you delivered it?

A. Yes.

Q. Did she enter it in her writing book?

A. Yes, I think a record kept.

Further Note by F.J.C.—As explained before, the foregoing and all our communications are conducted under what we consider test conditions. That is to say, Mrs. Low was either blind-folded or required to read aloud or engage in conversation with my mother or daughters, who may be present. Mrs. Low always clairvoyantly saw the spirits manifesting and was a very powerful medium for Ouija Board, the messages being transmitted at too great a rapidity for the eye to discern. I, therefore, as recorder and contributor of a little magnetic power had to repeatedly require that the messages be slowed down. Mrs. Low was a dear friend of the family and in no sense a paid medium. I have no developed psychic gifts.

Sunderland**Gloucestershire**

Communication of **October 5th,**
6.30 p.m.

Extract from letter of Mrs. C. to Mrs. C. senior (F.J.C.'s mother at Sunderland) dated **October 6th.**

LUTHER.

Q. Have you anything further to communicate?

A. Nothing, only am going to circle with you all.

Q. Can you give me a sign whereby I shall recognise your presence at circle?

A. I will touch hands, face and head.

Note by F.J.C.—This was a private circle for materialization. I felt the touches promised.

Frank came to see me before he went to Circle last evening. Ourio was writing, then Frank wrote. I asked him to take a message and he said "Emmie, I shall be sure to forget; when we leave your presence it goes from our memory; it is so very difficult for me." It sounded so very human.

LUTHER (continued).

Q. Would you like to take a message to Emmie?

A. Very hard, but will try.

Note by F.J.C.—My wife here went on to describe a very beautiful experience she had the night before in being trans-

Sunderland

Q. Here is the message from Fred—"Luther's photograph on table."

Q. Repeat message?

A. My photograph on communicating table.

Q. Are there some spirits who would like to be on earth again?

A. Yes, some earth bound spirits.

FRANK.

Going to circle; I am ready; no dressing up.

Q. Do you remember all your dressing up paraphernalia?

A. Yes, No use now.

Communication of **October 7th,**
6.30 p.m.

LUTHER.

I was in circle; I was very pleased with feeling of sitters, so harmonious. **Fred was right about form in cabinet, it was his beloved brother Frank.**

Q. Anything further.

A. Our life is mostly filled up with service to our loved ones; that is after we have progressed and helped others to find the light; we work but it is different to earth work. There is no time or period of time in this world but we have service for God. We have work allotted us by our high guides. We are permitted to go down to lower spheres to give light to darkened souls and so help ourselves to rise. We find it a blessing to help them. We

Gloucestershire

ported during sleep into the spirit realms in charge of her son and a high guide.

Extract from letter of Mrs. C. to Mr. C. dated **October 7th.**

I have enclosed a communication copied out of my book regarding the circle. I think it will be right as they ought to know about it well enough.

Communication dated **October 6th, 8 p.m.**

LUTHER (by writing.)

Q. What sort of circle did you have?

A. Emmie my dear, it was a very fine circle, **we had nearly a materialization.**

Q. Who nearly materialized?

A. **Frank**; we were all helping him; **Fred saw him.**

Q. Did anyone else see him?

A. Yes.

Q. Was he nearly materialized?

A. **Yes, Emmie, but not quite; he was very bright.** I went home (Sunderland) when I had brought you safe home (Woolastone, Gloucestershire) from train (from Gloucester City, 5.40 p.m.) **I had to tell you something but I have quite forgotten it.** I am so sorry Emmie.

Q. How did you communicate.

A. We had the table (board).

Q. But you were here about 8 o'clock.

A. Yes, I know I was; I came back to see Ourio before I

Sunderland

can show them the errors of selfish lives.

Q. What language do you reason with them in?

A. Thoughts do most — can read thoughts; but we speak; generally work with our own people.

FRANK.

I am waiting mother. **How lovely to stand by side of Fred and he to be looking at me and sweet mother there too. You did see me.**

Note by F.J.C.—At circle at **8.30 p.m., 5th October, 1922**, I, for a period of three minutes, plainly discerned the outlines of a form standing between the curtains of the cabinet. I could discern the feet and top extremity better than the remainder. I was rather conscious of the remainder than seeing it. What I saw was self-luminous. The impression left was that the spirit operators were attempting a phosphorescent framework. I was the first to call attention to the phenomenon. The lady in the cabinet (Mrs. P.) is a personal friend and has never sat as a materializing medium previous to these sittings. I am not clairvoyant. The circle consisted of nine personal friends; five of them saw the phenomenon. We sat weekly for two winters and this was the only materialization phenomena observed.

Gloucestershire

went to the circle. **I was here when Frank wrote to you.** We were in a hurry so he could not say much.

Note by F.J.C.—This above communication arrived Sunderland by midday post October 8th.

Communication of **October 11th, 10.30 a.m.**

LUTHER (by writing.)

Q. Have you remembered that message yet, Luther, from Fred.

A. Emmie, my dear, I will try. This is it, I think. **"Tell Emmie that I have a picture of Luther."**

Note by F.J.C.—Although the transmission of this message took from October 5th to October 11th and is incidentally referred to in Luther's communication of October 6th to Mrs. C. as being unable to be remembered, Mrs. C. had not been posted the communication from us, although she was told the circle narrative was correct. It was, however, posted by us on the 11th October, 4 p.m. as too long overdue and brought forth the following reply from Mrs. C. to Mr. C. dated 12th October:—

"Thanks for communication. I see dear Luther's message is

Sunderland

Communication of **October 7th,**
7.30 p.m.

FRANK (continued.)

A word sharp. Give me another message.

Q. I can't think of one; you give us one for transmission.

A. **Mother got lovely brooch in her dress.**

Q. Will you give that to Emmie?

A. I will try.

Note by F.J.C.—Mother, a widow, was on a visit to Sunderland. She and Mrs. Low had been talking about the unique pattern of **mother's gold brooch**. Frank must have been listening. **Mother told Mrs. Low it was a gift from father.** It was in fact, father's gift of earrings (acorn pattern) that had been made into a brooch by mother.

Communication of **October 11th,**
7 p.m.

FRANK.

Father is with me.

Gloucestershire

right. I am so glad. Ourio wrote saying he was so glad as poor Luther did try to hard and he was so willing and happy when you were pleased with him. It is a pity they forget so quickly but they all say it is so very difficult. I expect the higher ones help them at times; that is how they remember sometimes and not others."

Extract from letter of Mrs. C. to Mr. C. dated **October 9th.**

I got a message from **Father C. 11 a.m. October 9th.** This is it:—"Little beautiful thing with Mother — It is like that, Emmie." But he says he has forgotten what it was about. He seemed to get it out with hesitation and difficulty in writing. I am sure it is not correct but I send it as I received it. I conclude it is the beautiful little cat with mother—on her lap perhaps, but I gave him no clue. **He said Frank could not come: so by that you may have given a message to Frank.** Poor Frank does not like carrying messages. I do not think he can manage it, bless him. **This refers evidently to your Saturday (October 7th) evening's message, as Ourio said Luther was then away communicating with you.**

Note by F.J.C.—Luther's message on that date has been already set out.

Sunderland

Q. I am pleased you have come together.

A. We are often together. We watch over you. I am so glad Emmie picked up all messages. It was a big effort on my part and hers too. I am always pleased to help Fred in his search.

Gloucestershire

Extract from letter of Mrs. C. to Mr. C. dated **October 10th.**

Just a line to catch the **mid-day post.** We had table last evening 8 p.m., **October 9th** for the benefit of Mr. and Mrs. J. **Frank came to table and said "Fred sends this message. My mother has a beautiful brooch on from father."** This was very plainly spelt out and refers to the same message your father brought in the morning (11 a.m.) by writing and which I sent on to you and you should have received this morning. **Frank said so. Now I am very anxious to know if correct. To my mind I do not think your mother has a brooch from your father but of course do not know. I have never heard of one. The reason I am anxious to know is for Mr. J. So glad it was correct about circle.**

Note by F.J.C.—We received this letter at midday, **October 11th.**

These two extracts give some idea of the results obtained. Their great interest lies in their giving a picture of the difficulties which discarnate spirits experience in communicating with this world. In order to get a complete picture, the whole pamphlet must be read and everyone interested in trance mediumship ought to study the original. However these communications are to be explained, this booklet deserves careful examination. In his "Afterword" Mr. Crawley gives his reasons for accepting them at their face value, that is, as communications made through the medium of discarnate spirits. He shows that they cannot be explained by telepathy owing to the delay in transmission. In the

second extract given the message was not delivered for five and a half days and then in a form different from that intended. About 24 hours after the message was taken for transmission "Luther" announced to Mrs. C. "I had to tell you something but I have quite forgotten it."

Much has been written and many theories have been advanced to explain what appear to be the ridiculous mistakes made by entities who claim to be deceased persons and yet show ignorance of facts clearly within the knowledge of those persons when living on this earth. These blunders are set against the many clear and otherwise convincing communications received and cause some investigators to reject the hypothesis of survival. Here we see the messages which the spirit intended to give and are able to compare them with the messages actually delivered. In one case the spirit coming to Mrs. C. in Gloucestershire in order to give the message, remembers he has to deliver one but cannot recall what it is. This is explained as due to the (for them) strange and unnatural conditions under which they have to operate, like "being held under water." Similar explanations given by *soi-disant* spirits elsewhere have been received with incredulity but here we see, as it were, the whole process displayed before our eyes in a dramatic and (to me) convincing manner.

Dr. Richard Hodson held the theory that communicators, while communicating, were in something like a trance or dream-state and in this way he explained the confusion of the messages and their fragmentary nature. Dr. James Hyslop at first agreed with this view but later suggested that in the case of communications through controls, the apparent mistakes were due to misinterpretation of mental pictures and in the case of automatic writing to intervention of the subconscious mind of the psychic. In the same way, as we see from Lord Balfour's experiments with Mrs. "Willett," the character of the messages received are conditioned by the education, experience and even the vocabulary of the medium.

Probably all these influences operate under different conditions but for the most part these theories are not capable of anything like proof. The interest of Mr. and Mrs. Crawley's experiments is that they give a picture of the actual process of spirit communication in operation.

NOTES BY THE WAY

Greetings have reached us from our Liaison Officer in South Africa, Mr. L. Lloyd. He expresses his concern for, and admiration of, all amongst us who have had to endure the rigours of the past months. Mr. Lloyd, who is an experienced worker of many years and gives devoted service to the cause, keeps in touch with all efforts in the Cape and is also the President of the "Spiritualist Church of S. Africa," in Johannesburg. He sends a brochure of its activities during the past year telling of many interests, lectures, classes, demonstrations, developing and healing circles. Many liberal donations have been given for the furtherance of the work. We send him and his workers our thanks and heartiest good wishes for its continuance.

* * *

Letters have also reached us from Dr. Eugene R. Corson of Savannah, U.S.A. who sends news of the activities of Mrs. Eileen Garrett who is establishing a new publishing house in New York which will publish a magazine called *To-morrow* in September. A romantic novel, *Nostradamus* is also promised from the firm and Mrs. Garrett herself is engaged on a new book *Subjective Telepathy*, to which Dr. Corson will write an introduction. We wish Mrs. Garrett all success in the new venture.

Mr. Alexander F. Jenkins, one of our Life Members in Baltimore, U.S.A., writes with appreciation of our Magazine PSYCHIC SCIENCE. His own long interest in the subject continues unabated and he seeks to advance this interest among others in various ways. Our greetings to both these correspondents.

* * *

The Journal of the American Society for Psychical Research for April last contains an interesting and well written article by our Councillor, Mrs. V. M. Austin, "Some Thoughts on the Future of Psychic Research," in which she discusses the present attitude of science and the kind of mediumship which will recommend itself to those in the scientific world who will look our way. We welcome Mrs. Austin's contribution to our contemporary and trust that future articles from her pen may keep the two bodies in touch. In the past, Mr. F. Bligh Bond and Mr. Stanley De Brath did this, and Miss H. Alex Dallas still continues to contribute reviews of English books on psychical subjects.

* * *

In the last few months many sitters in the Institute have had what purport to be communications through mediums from foreign friends and relations, which under present circumstances cannot be verified. Owing to the complete break with most of the

European countries these are of exceptional interest, and if, when the war is over, the information given should prove to be accurate, will strengthen very much the reality of spirit communication. It is hoped that all members who have had such communications will send careful notes of them to be filed at the Institute, and that later they will send details of their verification or otherwise.

* * *

As copies of the April issue of PSYCHIC SCIENCE are exhausted and there is still a demand, will those who have spare copies in good condition kindly return them to the Secretary.

* * *

Gifts of books from Mrs. Wilson Potter, of old copies of PSYCHIC SCIENCE from Mrs. Reece and of several volumes of the S.P.R. *Proceedings* from Miss H. A. Dallas are gratefully acknowledged.

* * *

Copies of the Institute Programme for the winter session can be had on application to the Secretary.

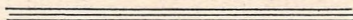
Lectures and Demonstrations of Clairvoyance have been held regularly all through the summer months at the Institute and the numbers attending have continued to increase.

* * *

Mrs. Harrison's Developing Classes continue to be a great feature of the present work done at Walton House. Two of her pupils have already been promoted to taking groups in public, and another student, "Miss Theodora," has joined the staff as a professional medium, and is already doing very good work.

* * *

Mrs. E. M. Taylor has resigned the post of Hon. Librarian as she feels that in future she will not be able to devote as much time to the work as before. Mrs. Taylor has been in charge of the library of the Institute ever since it started with three books in Harrington Road seven years ago. In that time she has seen it grow, with the valuable amalgamation of the library of the British College, to something between two and three thousand volumes. The Council wish to take this opportunity of expressing their thanks and appreciation to Mrs. Taylor. Lady Wilkinson has kindly taken her place.



BOOK REVIEWS

CONQUEST OF DEATH

By F. Townley Lord, D.D. (Student Christian Movement Press)

In this little book a Christian divine attempts a comprehensive survey of the evidence and arguments for survival and immortality. Out of 185 pages only eight are devoted to the evidence provided by psychical research and spiritualism. This is by no means dismissed in a contemptuous manner. It is admitted that it is at least probable that the findings of the "strong committee" appointed by the Archbishop of Canterbury "do justice to the weight of spiritualistic testimony," also that "when every allowance has been made for the ungrounded enthusiasms (!) of psychical researchers these proceedings contain experiences which none but the biassed would rule out of account." But these do not give him what he seeks, which is "pointers to a life whose quality shall be in accord with the highest aspirations of life here below." He produces the usual assertions that messages from the other side even from former great philosophers and poets are mere doggerel or twaddle. In fact like most of those churchmen who like to write with apparent authority on the subject his acquaintance with the literature is very slight and he merely reproduces the opinions of others whose knowledge is evidently little better. I would recommend Dr. Lord to read Canon Anson's little book *The Truth about Spiritualism*.

In the rest of the book and in his final arguments Dr. Lord does not refer again to the vital question whether mere survival for a time at any rate is not established as a fact. Surely even so much is a firm step towards the assurance of a higher life and immortality which he desires. With this limitation Dr. Lord's book has a quality which must appeal to all thinkers who are concerned with a future life. He produces a variety of arguments to sustain a conviction, *not* a mere hope or wishful belief, in a better life to come. But his main foundation is the truth of the Gospels and the quality of the life of Christ and his sayings. Alas! These arguments will now never stem the tide of materialism. They ignore the difficulties provided by evolution and the history of the world before the coming of Christ and the fact that the great mass of humanity have had no chance even to learn of the teachings of Jesus. A true philosophy and religion for mankind as a whole cannot be based on the life and revelation of Jesus only. Christianity may be—and I think is—the best of all religions, but it has not been and is not the only one—such an interpretation of life is too narrow.

Dr. Lord quotes from Dr. Fosdick's *The Assurance of Immortality* a passage which contains the most noble precepts for the perfect life, but he appears not to realise that they apply to mankind as a whole and are not merely rules for a Christian life. They might well be acclaimed by spiritualists as an excellent summary of the best type of message received from guides and the spirits of those who have passed over. No: if there is to be a real revival of religious

feeling in the world, as there surely must be, it will be based eventually on the conviction that survival is a fact established by evidence that appeals to the common sense of all thinking persons.—B.A.C.

MORE TEACHINGS OF SILVER BIRCH

Edited by A. W. Austin. (Psychic Press, 2/6).

TO THE GREAT SPIRIT

A Selection of Prayers by Silver Birch. (Psychic Press, 1/-).

That large public which follows the wise sayings of Silver Birch, the guide of Hannen Swaffer's circle, will welcome the publication of these little books. The sceptic finds all inspired utterances of this type trite or plagiarised. In point of fact there is little that is new in any religious teaching. Its virtue lies mostly in the method of presentment and Silver Birch has few rivals as an orator or preacher. A passage which appeals to your reviewer is "I urge you always to remember the fundamental truths. Cling to them and build on them your religion, your science, your philosophy, your ethics, your morality. Discard all the trappings that come to those whose imaginations desire high sounding philosophies." Again, "we do not think of spiritualism as being comparable with other religions. To us, it is the natural law of the universe. . . . Christianity was but one means of expression of the natural law." "All the religions of the past—there are no exceptions—are part and parcel of that same inspiration which is leading your world to-day." After all, religion is a simple matter and Jesus once summed it up in two sentences. These are perfect bedside books.—B.A.C.

THE HIDDEN TEACHING BEYOND YOGA

By Paul Brunton, Ph.D. (Rider, 21s., 352 pp.)

Since Madame H. P. Blavatsky wrote her *Secret Doctrine* in 1889, claiming it as a partial exposition of the hidden wisdom of the East, many other volumes, making similar claims but very rarely justifying them, have appeared. This book under review makes the claim and justifies it. The writer is well known already to all interested in Eastern Mysticism, or Yoga, but unhesitatingly the present volume can be recommended for the genuine intimate touch with Reality offered on *almost* every page. To speak of a teaching beyond Yoga will depend very largely on the significance Yoga has for the reader, but as one of the books put into the hands of Dr. Brunton—a little weary and disillusioned with what he had hitherto received and witnessed in Indian mystical thought and practice—was the priceless Bhagavad Gita, one can assume that the Yoga taught therein at least belongs to what is called "The Yoga of the Uncontradictable."

There is a chapter on "The Worship of Words" which every earnest student ought to read, re-read, let burn into the brain, and constantly recall during the daily life to see how far one is under the hypnotic spell of words meaning nothing or very little. A hundred such smothering words come into recollection, mouthed constantly, as Dr. Paul Brunton says: ". . . by men who have never given a day's thought

to them, by many who are even incapable of giving them such thought. . . ."

Generally a reviewer can pick up one or two chapters in books like this one, calling them the best, and so rather tending to give the cold shoulder to the others. This book defies such treatment, for all the chapters are worthy of the subject, only a sentence or two here and there introducing a disfiguring thought. Yet, to me, the chapters entitled "The Revelation of Relativity," "The Secret of Space and Time," "The Magic of the Mind," and "The Downfall of Materialism," stand out, linked on to sound scientific conceptions, elevated by acute spiritual perception.

Dr. Brunton sets Philosophy as against and above Mysticism. On page 66, he says: "Mysticism is not enough." Mysticism, considered as mere inward rhapsody, trance and escapism, is not enough; it might be called far too much. But in its highest sense, in a peculiarly restricted sense, it has within its own illumination and experience a philosophy higher than any other. And Philosophy in its general sense is as open to criticism and censure as general forms of Mysticism. I doubt if Dr. Brunton is accurate or supported in suggesting "that the social value of historic mysticism is as little as its individual value is great, and therefore it cannot offer a complete solution of the problem of human existence, or offer a complete panacea for the malady of human suffering" (p. 67). Obviously it cannot offer a solution or a panacea to those who refuse to tread the Mystic Path, but I have no hesitation in saying that all conflict, all suffering, all uncertainty of the mind and the emotions end for the genuinely illuminated Mystic, and the very body itself becomes impregnated with the harmony so established in the inner man. And, looking over the history of the Past, I seem to see the Mystic rather than the Philosopher shining in human story as the one who helps to raise humanity nearer to its goal. But in using the words, Mystic and Philosopher, we are probably after all submitting in some measure to "the worship of words."

The Epilogue partly deals with the idea of Karma, often very much misunderstood. Never was there a time when this idea needed more publicity, with Civilisation apparently determined to bring about its own destruction by the most scientific and mass-murder methods of Blitz. "Karma does not doom us to complete fatalism. It is only a part of life. The element of freedom is likewise present. . . . Karma makes us personally responsible for our thoughts and deeds. We cannot shift the blame for wrong-doing on to the shoulders of another, whether he be man or God" (p. 332).

There are one or two blemishes, in the reviewer's opinion. One is a rather subtly "superior" attitude towards the majority of human beings. In fact, that ghastly expression "the Herd" actually spoils one page, and other references show the same spirit. If "the Herd" do not ascend to the heights, one wonders how it has been recorded in the Christian Scriptures that thousands joined the very early Church in one day, and also that thousands became converted as the result of one sermon preached by Lord Buddha. When the Elect Few show

out more clear evidence of the illumination they assert is theirs, perhaps the multitude will be duly impressed, for a rather fine idea expressed in some schools of occultism ought not to be forgotten—that an Initiate, in his initiation, carries the whole race a little nearer to its perfection : “. . . the whole race becomes a little wiser because one has known, and a little purer because one has arisen to the heights of purity ” (Annie Besant). Nor do I like the seeming endorsement of Dean Inge’s view on page 66 : “ As for repudiating obsolete dogmas, it is very difficult. . . . It is perfectly hopeless to try to compose a creed which will satisfy both a learned scholar and his kitchenmaid.” It is not hopeless. And but for the repudiation of obsolete dogmas by the multitude, we should yet have human and animal sacrifices, and the blatant worship of the male organ of sex in our temples, and the Reformation could never have been more than a splutter quickly silenced by fire and rack.

Nor is it true that The Buddha did not mean his gospel of non-violence for everyone. If the quoted statement of The Buddha to the soldier given on page 339 is authentic, then the rest of the Master’s teaching is apocryphal, for it is in direct variance to everything else attributed to Gautama of India. One of the divisions of the Eightfold Noble Path is Right Livelihood, and Right Livelihood excludes being a warrior or making implements of warfare. But in the surging, rioting belligerency of our days, this concession to the war spirit may be forgiven in Dr. Brunton.

Yes, this is a fine book ; for the most part, deep, spiritual and *awakening*. Buy it or borrow it, but however it comes into your possession, read it, truly *read* it, as if not only your own life and happiness depended upon it, but the living and the expansion of countless others. Let it be to you as part of the modern answer to the old question : “ What must we do to be saved ? ” To write so fine a book may not be granted to you, but to live it is well within your reach, if only you *want to*. For the sake of humanity, *want to* ! And millions now unborn, waiting for their karma to bring them back to earth, will include you, though your name may be forgotten, among the Benefactors of the Race which future generations will remember on their All Saints’ Day.—

E. V. HAYES.

Annual General Meeting of Institute

The Annual General Meeting of the International Institute for Psychic Investigation was held on July 16th at Walton House.

Mr. W. T. L. Becker acted as Chairman. The duly audited Financial Report for the year was considered and adopted, and Council Membership confirmed.

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(a) What specific results can be obtained through these faculties ;
(b) Under which conditions the phenomena are most likely to be satisfactory.

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Members are given facilities for sittings at the Institute with qualified mediums, and courses of training are given to psychic students. Applications should be made to the Secretary.

Lectures, discussions and public demonstrations of clairvoyance are held regularly at the Institute, and these are open to non-members. There is a large Lending Library for the use of members, and periodicals and works of reference are available for study on the premises.

(NOTE.—Some of these activities have had to be curtailed during the war.)

TUESDAYS 2.30 p.m., THURSDAYS at 2.30 p.m.

GROUPS—CLAIRVOYANCE OR PSYCHOMETRY

SATURDAYS 2.30 p.m. DEMONSTRATIONS (or Lectures)

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The Institute is not open on Sundays.